

A

# REVIEW

OF THE

# STATE

OF THE

# ENGLISH NATION.

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Tuesday, November 5. 1706.

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I Refer to the two last of these Papers, whether there is any Room left in the present Treaty for the Suspensions and Suggestions of our present Parties about the Union, as dangerous on either hand to the respective Churches; and I cannot but think, those two Parts of Her Majesty's Speech effectually made good, *Viz. That the Union will be a firm and solid Foundation of a lasting Peace, secure our Religion, remove our Animosities, and the Jealousies and Differences between the two Kingdoms.*

I hope, no body will take upon them to say, there are no Jealousies and Animosities in these two Nations to remove; I wish, there were any Room for such a Suggestion, and that all the Clamour, we have had on that Head, was of no Use, and to no Purpose, a meer Noise about nothing—If there

has been, *as they say*, a Mob, a Rabble in Scotland, ready to tear to pieces the Treasures of a Union, Shall any Man say, there has been no Animosities? — Let them ask the *Jacobite* Party, if they are not to the last Degree apprehensive of a Union, if any thing is so fatal to their Cause, and if they are not heartily engag'd against it? Can there be a stronger Bias in the general to lead any sincere Protestant to the Union, than to observe the Eagerness of that Party against it? — They see 'twill be, as I said before, a Mountain cast on the Grave of their Cause, an eternal Bill of Exclusion to their Hopes, and the Family of their Prince, as they call him: and 'tis most rational, that they should apprehend Danger from it; for there is nothing more certain, than that they will despair, and give up their Cause, if this goes.

goes forward, and on this Score, if there were no other, the Animosities are great ; but this is not all, nor is this what I understand by the Animosities mention'd in Her Majesty's Speech.

There are National Animosities, which will be remov'd by this Union, and they are not things of so small a Consequence, as some imagine. There are Animosities peculiar to the very People, the Dregs of ancient Feuds, Quarrels rooted in the Blood of both Kingdoms, Generation-Jealousies handed down from Age to Age ; there are Trade-Jealousies, Leaguings-Jealousies, and Church-Jealousies, and of all these not a few ; permit me a little, Gentlemen, to enter into these things, and it will soon be clear to you all, that 'tis worth all our Study in both Nations to bring this Union to pass—

As to the National Animosities, they are certain radicated Antipathies, the Dregs of old Feuds between Nations at frequent Wars with one another, and in constant Opposition for some hundreds of Years ; and it is not at all to be wonder'd, while the Fathers, for near 500 Years, were always cutting one anothers Throats, the Children should have ill Blood convey'd to them, and Principles of Aversion handed down on both sides ; nor is it any wonder to have these break out in a more than ordinary manner, when a nearer Prospekt of the same bloody Faction presents it self, than did before.

These are things I care not to enquire into, much less to renew ; let them die, and be buried in a lasting Union ; and that they may do so, I shall carefully avoid saying any thing to revive the Memory of them among us, much less hand them down to our Posterity.

2dly. There are Church-Animosities, and these of such a Nature, as any good Christian has reason to wish removed ; I know there are People on both sides, which endeavour to persuade us, that these two Churches are so inconsistent with one another, that they cannot live in the same Island in Peace.

This is a most unchristian Suggestion, and founded rather upon an Aversion against the Union, *as such*, than upon any real Substantial Obstruction in the Constitution of the Churches, either of *England* or *Scotland*.

One quarrelling Author affirms, it is impracticable to have two Establishments under one Authority, and runs a great Length upon that Head, in his Satyrs upon both People, Governments and Churches, but says not one Word to prove the wonderful Difficulty, he talks off—And to me 'tis an odd Mystery, why two establish'd Churches may not be consistent with one another under one Authority, as well as two Civil Establishments have now in this same Island consist'd one with another, for above a hundred Years under one Crown.

I shall make no other Essays against this preposterous Objection, but desire the Author of it to offer a Reason against the Parallel. If the several Clashes of Interest between the Nations have not hundred, but they have thus long stood upon their own Foundations under one Head, (bating an Interruption of the Constitution in both, during the civil Wars,) Why should not two Establishments of one Church-Authority be compatible, and by their Constitution be as capable to subsist apart, tho' in the same Island, especially all their respective Privileges and Jurisdictions being reserv'd by the same Authority, on which their Union is built ?

In the next place, are not both these Establishments Protestant ? if they were one Popish and one Protestant, or one Christian and one Heathen, more might be objected ; and yet we find two Churches, the one *Popish*, the other *Lutheran*, subsisting together upon legal, tho' differing Establishments, in the Palatinate ; and till the Treaty of *Reswick* gave a new Handle of Contention between them, they did so, very peaceably ; and even that Fracture we see now amended, and the injur'd restor'd ?

I hope, the two Churches, we are talking of, will bear different Characters from what I have been speaking ; I take them to be both Christian Churches, Orthodox in Principle, found in Doctrine, but differing in Modes and Government—On the Occasion of these Differences, they are form'd upon differing Constitutions, and under-differing Administrations ; and tho' the Differences between them are greater, than I wish they were, yet God forbid, I should



should joyn with so uncharitable a Conclusion, that they cannot live in Peace one by another.

When we come to consider their Civil Interests, as National Churches ; we find a yet greater Reason to believe, they may very well subsist under the same Authority ; nay, much better than either of them can subsist asunder ; and to prove this, I shall not go the invidious Way of examining,

how ill they do or can subsist asunder ; their mutual Dangers are too visible, and might put them in Mind of that, without my Help. But I shall a little examine, as more to my purpose, how aptly the National Interest of both Churches dictate a Union ; How easie it appears in Practice, and how rational they make it for both, to desire such a Union.

## MISCELLANEA.

**I**N the last *Miscellanea*, I entred upon the grand and most material Question, which has lain a long time by me, *Viz. What Colour is the Devil?* And having gone thro' two Articles, *Viz. The black Devil in the Conscience*, I come to the fair Devil in the Mistress—

I should perhaps be thought to mean the whole Sex here, and some would be very willing I should—But I am too much a Friend to Truth, as well as to the Sex, not to own, that in our general Pursuit of the Sex, the Devil generally acts the Man, not the Woman ; and, Gentlemen, in all your Clamours against the Women, give me leave to say, 'tis your Devil, not theirs, that acts all the Mischief in that Case ; and I appeal to you all, when the lustful Devil is off, and Grace or Age has conquer'd it, whether the Sex gives you any Disturbance?

—But 'tis a pretty Way we have got, to seek the Temptation, and then blame the Tempter ; the Man in this Case, is like a Captain in a Castle, who, resolv'd to be a Traytor to his Prince, sends to the Enemy to come and seize on the Fort, before ever he thought to besiege it—And then to excuse himself, cries out, he was surpriz'd.

Well, I left the Man frighted with the black Devil in his Conscience, satiating himself in his Brutality with the Devil in a more pleasing Aspect ; but glutted there, where must he look next?—He remembers the Spectre within him, and cannot bear to think of looking that Way, *away he goes to the Bottle*—And *Satan* is still very kind

to him, for here's a friendly Meeting again, and the old Seraph transform'd into a liquid, sparkles in the Glass, charms his Eye, tempts his Palate, and runs down with such a Gust, that you may see by his Eyes, it runs into his very Soul ; and thus the Devil and He grow Friends immediately ; another Bottle finishes the Bargain : Conscience is doz'd, the Man drunk gets to Bed, and sleeps so sound, he quite forgets the Vision that frighted him ; and having lock'd and barr'd all the back Doors and Salliports, call'd Reflection, Injection, and Cogitation ; he never looks out on that side of his House again, unless by chance some uncouth Accident happens, such as a Fever, Afflictions, &c. And then Conscience, feeling an unusual Heat from the Fever, or almost smother'd with the Smoke of Affliction, wakes in a Fright, and cries Fire.

Now 'tis to be noted, that all the Colours the Devil assum'd, either in the beautiful Countenance and Charms of the Mistress, or in the sparkling Colour of the Wine, being merely spirituous, and this laid on the Light of this Fire in the Soul, opens the old Scene, and there he sees his old Landlord garnish'd with Horror, in his own Native Dress, and terrible enough to be sure.

Well, a great Deal of Diligence and Application puts out the Fire, and the House is not burnt down, only a little shaken ; and the Impressions of the Fright being something lasting, the Whore and the Bottle are laid by, and the Man falls to his Buiness,

Trade



Trade, Merchandize, and *Mariba's* Portion, of being cumbred with many things.

And here he meets with the Devil again in a most agreeable Colour, a bright burnish'd Figure of Gold—The Man has all the Pretences in this Case, of a lawful Employment, Diligence in his calling, Duty to his Family and Children, Capacity of doing good, and the like.—Ah, Golden Devil, art thou there! Have a Care, Man, he attacks thee in the worst Article in the World, and will be here the hardest to cast out; in the Whore and in the Bottle if thou wilt not leave them, they will leave thee: But this getting of Money is a dumb Devil, hardly ever forsakes the Man, nay even in Death it clings to him, makes him as loth to leave it, as if it would be useful to him in another World.

Now the old Comerades agree again, and the Man labours hard to bring his Children into, to the Blessing of an old Proverb, *Happy is the Son, whose Father is gone to the D—l*.

Nor is this Gold colour'd Devil so easily to be discern'd, tho' he glitters in Fancy, he works secretly, and pushes the Trading Wretch on gradually to all the little Articles of Severity, Trick, Fraud, Cheat, and the general Epidemick Sin of a ——— call'd Selfishness, Narrowness of Soul, and by these Degrees, to sordid, vile and scandalous Covetousness, and at last he has him entirely; and so much for a Golden Devil.

their Virtues; the many miserable Ones that have been happily cured, after given over by others, sufficiently recommend them as the most Sovereign Remedy in the World against all such Malignities; She cures many after Fluxing, and in Compassion to the distressed, will deal according to the Patient's Ability. The Drink is 3 s. the Quart, the Pill 1 s. the Box with Directions, and Advice *Gratis*.

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